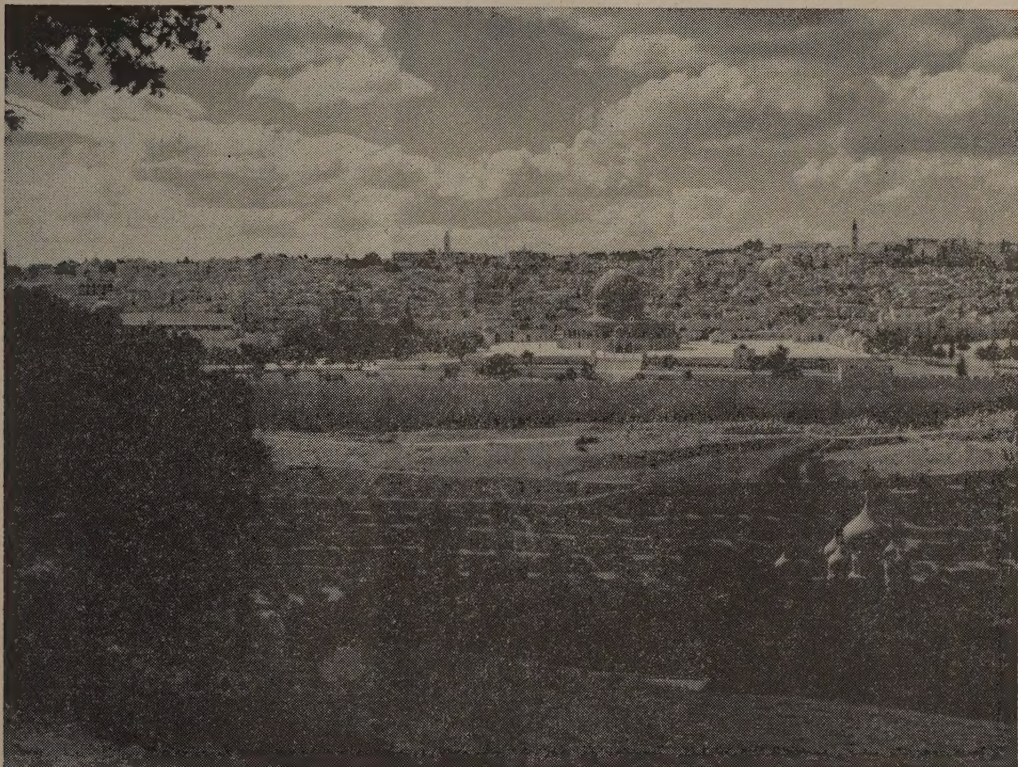


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Looking toward Jerusalem from the Mount of Olives.

ELIA PHOTO SERVICE

"He Set His Face Towards Jerusalem"

By Christina H. Jones

SPRING has come again to the Holy Land with its beauty and promise. The winter rains are over, the springs are flowing, the grain is almost ready for the harvest, and flowers clothe the hills and carpet the valleys. On the very edge of Jerusalem the red anemone blooms in great profusion, "Ten thousand saw I at a glance." The warm sun has taken the chill from our bodies, too, and we welcome it with thankful hearts.

The world is coming to the Holy Land, tourists and pilgrims in great numbers. The former have come to see the historical and sacred sites and the Easter drama as it is en-

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"He Set His Face Toward Jerusalem"

(Continued from cover)

acted at the Christian shrines by the Eastern Churches, but the latter in humility of spirit to pay humble tribute to the Divine Life that has made the country he knew forever holy. They eagerly visit the scenes of his birth, his home, his ministry, and the place where he died that truth might live and men brought nearer to God. Our hearts yearn over these last and we pray that they will find what they seek in this torn, bruised and divided city with its high walls, barbed wire, and armed men, silent but grim witnesses to a country bereft and a populace insecure. We remember that Jesus wept over it more than nineteen hundred years ago, many tears are shed for it now.

* * *

This year, as always, we read again the story of that momentous week of long ago, the week that began in such joy and seeming triumph and ended in what seemed like utter tragedy. As we sit on the Mount of Olives with the city and the Temple area in the foreground, the events of the week come before us vibrant with eternal wonder, promise and hope, as they brought the three years of his remarkable ministry to a triumphant close.

Following a beautiful, truly pastoral ministry amidst the scenes of Galilee, he "set His face towards Jerusalem" to carry his message into the very heart of the religious life of his people, to the sanctuary the Jewish people cherished in the capital of an alien government. He who has said, "No man who had put his hand to the plow and looks backward is fit to enter the Kingdom" had put his hand to the plow. He did not expect to be received gladly by the "vested interests" of the religious forces but we won-

der even if he could have anticipated the bitter opposition he would meet or how quickly it would move. The disciples certainly did not understand for they were beginning to ask for the high places in the Kingdom Jesus would set up.

We are excited and exultant as we read the story of the Triumphal Entry and we see again the multitudes with their branches, hear the shouting and singing and clapping of hands as they danced before the one who was to deliver them from the power of Rome, while he sat calmly on the donkey with what mingled feelings we cannot know. Within five days, many in that singing, shouting throng would be calling for his death and one of those closest to him would betray him.

This year once again the scene will be re-enacted by the Ancient Church. On Palm Sunday hundreds of people, young and old, will take the long walk from Bethany over the Mount of Olives to St. Stephen's Gate into the Old City of Jerusalem. It is a happy day as the Christians celebrate it; yet it should be a day of sad memory as we realize its inherent tragedy, that tragedy of not understanding what Jesus really wanted to teach them nor that his kingdom was of the Spirit.

* * *

The record of the next four days is full. One feels a sense of urgency in it all. First, the Temple must be cleansed; "My house shall be called a House of Prayer but you have made it a den of thieves." In contrast to the serenity and trustfulness of the people of Galilee he now faced the corruption, craftiness, and coldness of the religious leaders and the intellectuals. Jerusalem was also the political center of the country and it was alien to his soul. He was alert, outspoken,

bold in action. His parables here are difficult to understand, in striking contrast to the earlier ones. There in Galilee we have that superb summing up of the qualities necessary for the Kingdom in the Sermon of the Mount, tenderness for the lost in the Parable of the Lost Sheep, the Lost Coin, and the Lost Son; from Samaria, the matchless conversation at the well wherein true worship is defined; but here in Jerusalem he is confronted with the cunning of the priests. They try to trap him in his relation with Government: "To whom shall we pay tribute?"; with the Mosaic Law when they bring to him the woman taken in adultery; and as a blasphemer against God. He had ready answers: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." "He who is without sin amongst you, cast the first stone;" "Even though you do not believe in me, believe the works (of my father) that you may know and understand that the Father is in me and I am in the Father."

There were long talks with the disciples. He must give them courage to face the events he so well knew were almost upon them. "Let not your hearts be troubled . . ." They were concerned about having chief seats in the kingdom, about how they were to "know," not all were loyal, none would be brave enough to stand by him to the end, one would deliver him to his enemies. There was still much to teach the twelve and it must have been sad indeed when he saw that even they had not grasped the idea of the Kingdom of Heaven, "Have I been so long with you and ye know not."

Washing the feet of his disciples was Jesus' answer to the question of supremacy in the Kingdom. "He who would be the greatest among

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Quakers and Lent

The original Quaker aversion to special religious seasons was of the same kind as their rejection of symbols, ritual and finished creeds. They wanted nothing, not even representations of reality, to stand in place of the experience itself.

Carrying that idea to its ultimate conclusion, every day might be Christmas, Good Friday, Easter, Sunday, in so far as anyone found its meaning in his own life. These early Friends were largely through with outward observances of days, though the first day of the week soon became for them, as it was for others, a settled day for group worship.

Today, after ten or twelve generations, their children have changed greatly, but so have the other religious bodies around them. Most of the latter know a goal for what it is, not as an end in itself. At the same time Friends have become somewhat critical of themselves in "the formal disuse of forms." In the absence of outward symbols they are aware that they might miss both the symbol and the reality for which it stands. There is no trend among Friends to pick up the rituals commonly practiced among other Christians such as the Lord's Supper, or baptism, but there is an increasing observance by them of the special days of the year, such as Easter, Christmas and the days of Lent.

If we keep aware of what we are doing in the recognition of Lent, if we distinguish clearly between inner meanings and outward observance, our meditations through the days culminating in Good Friday and Easter may be fruitful.

There is an austerity, a self-discipline, a surrendered spirit as we walk with Christ during the last days of His life on earth, and see the cross looming ahead. If we have turned our attention to our own discipleship with Christ during these days that soon pass, so that during the rest of the year we walk nearer Him, then Lent has had a value for us. On the other hand, if abstinence from certain pleasures and if penitence and contriteness of spirit are to be followed by a return to life as usual, the very observance itself is harmful.

The Redemptive Cross

We need a period of preparation, whether of certain days or not, if we are to think upon the meaning of Calvary. Its depth of suffering love, its meaning for our redemption, are too great to be caught in one fleeting moment out of a feverish life. We have not lived down enough, become thoughtful enough, loved enough to let our souls touch Calvary. Even the best of our evangelical songs are not tuned to the spiritual depths of redemption but race through jazz-

like music which, at the foot of the cross, sounds almost profane, however true may be the words.

The cross stands at the very depths of life, so completely that we spell this Life of Christ poured out with a capital L. Indeed we have not found *life* until we find *Life*. The healing streams of Calvary are near us, not across a broad chasm from us, not merely a historical fact to be believed across distance, but a vital present day reality to be *believed* in terms of acceptance.

His blood shed—his life given, was given for me. His death was not a mere tragedy at the end of disillusioned living. It was not defeat. His life was not taken from Him by the crucifiers—he gave it, laid it down. In that vicarious gift of himself he would lead us in turn to live his life redemptively among men, to bring them to himself and into the fullness of life.

Risen in Triumph!

There is no real triumph but that which Christ has revealed to us, of life vicariously given. The old ways of vengeance, retribution on our enemies, have proved themselves for what they are, to one who truly reads history—the ways of death. No hint of a dawning light lies beyond them. They end in darkness—vengeance calling forth vengeance that can promise only an ash heap of defeat.

But what of the way of the cross! As surely as dark skies and resounding thunder mark the death of One slain from the foundations (the very meaning) of the world, so light breaks forth in resurrection.

Yet He cannot live in us only in so far as we have found the redemptive meaning of His love, poured out, showing us the way and giving us the power to follow.

There is no way forward but the way of the Cross. There is no forcing of men to do right. There is no coaxing them to be good. There is only one way, the way of the changed heart, the way of an understanding love by which we take up our cross and follow Him, helping to bear the burdens of others with Him. On the other side of that cross is a risen Lord, an empty tomb, a great hope. Without the resurrection even the cross loses its meaning.

But the empty tomb is there, just beyond the cross, and as the angels heralded His birth, our own voices are lifted in joyous praise. The songs of men race across lands and years, He lives! He lives!

The Birthday of the Church

The triumph of the resurrection was not to end with itself. What of the future? How could the gospel of salvation be carried on?

The answer to this was not left to the hazards of chance. As surely as there was to be a Redeemer,

there was also to be a body of people to herald and to apply the good news. In short, there was also to be the Church. Let us not forget this—in the sequence of God's expressed purpose there was Christ, the Cross, the resurrection and finally the Church that was born at Pentecost.

The Church was born out of a deep unity spirit, though the personalities present on that were doubtless as diverse as in any Christian body today. Being in the spirit of their risen Lord tongues of flame fell on them and they became men of fire—apostles. The Church was born. E. T.

A Time for Testing

A Quaker Practices Lent

By R. Furnas Trueblood

We often hear it said that these are testing times in which to live. There are two contrasting ways of saying that. One way is with a terribly depressed and pessimistic voice, like the writer of the fourth Psalm, "There be many that say, 'Who will show us any good?'" The other way is to look at our day and say, "What a time to be alive!" That is what the hymn writer meant when he wrote,

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime!

However, there is a special way that I want to say it. "This is a testing time; let us put ourselves to the test. Let us try discipline!"

Now I know that discipline isn't a comfortable word. It is not very pleasant. It hurts. The writer to the Hebrews had this to say about discipline, according to Moffatt's translation, "Discipline always seems for a time to be a thing of pain, not of joy; but those who are trained by it reap the fruit of it afterwards . . ."

This is a good time to talk about testing and discipline. It's the time that many church people stress Lent, and observe it carefully, meticulously. What is Lent? It is a period of the year before Easter named, as I understand it, from an old English word meaning "long," and used for this season because the days are growing longer in the Spring. The Church has used it as a special opportunity to concentrate on things of the spirit. That may not be so good if it's just a form. Because early Quakers saw its dangers as merely a form, and because they said all times of the year should be important, they objected to the observance of special days and seasons. But it could be good, if we really used the period of time in a positive and constructive way. Suppose we think of

Furnas Trueblood has been pastor of the West Richmond Friends Meeting in Richmond, Indiana, since 1939. In this article, he tells how he hopes Lent can be especially meaningful for Friends who use it as a time of testing.

Lent then, as a testing time in which we try creatively to test the disciplines of the Christian life.

There are several challenges in the New Testament for us to try some such tests. One example is found in Hebrews 10:22-24: "Draw near with a true heart. Hold fast the confession of our hope. Let us consider how to stir up one another to love and do good works." Another is in Philippians 2:12-13: "Work out your own salvation," and I like particularly the way Goodspeed puts the second part of that quotation, "For it is God who in His good-will is at work in your hearts, inspiring your will and your action."

In addition to these challenges, I want to suggest three special ways to make this a good testing time—a time of testing for our Christian Disciplines.

First, make it a time for testing our mind disciplines. In Paul's letter to the Philippians he said, "Let this mind be in you which was also in Christ Jesus." That was mind discipline which he was suggesting. In another part of the same letter he said, "Whatever is true . . . honorable . . . just . . . pure . . . lovely . . . gracious . . . think about these things." Remember how he also said to the Romans, "To set the mind on the spirit is life and peace." You may remember also that Jesus once said, "A good man out of the good he has accumulated in his heart produces good."

The point is, we have many times talked about how important it is that we think the right things,

and that we think about the right things. Here now is our testing time. Let us test out what we have been saying.

I have read that Gladstone, one of the great prime ministers of England, wrote in his diary when he was 21 years old, "In practicing the great thing is that the life of God may be the supreme habit of my soul." Often through each day he turned his mind toward God and over his bed he had hung the verse as a motto, "Underneath are the everlasting arms." Referring to it one day, he said, "That is my greatest comfort." He tested and found real the strength that comes from mind discipline. Dr. Leighton Dunnington, who quotes the above from Gladstone, also reminds us that Robert Louis Stevenson once said, "Quiet minds cannot be perplexed or frightened, but go on their fortune or misfortune at their own private pace, like a clock in a thunderstorm."

So, let us make this a testing time for mind discipline. Let us try it out.

Testing Out Love

Second, let us make this a testing time for the discipline of love. "Love never fails," says Paul. "Love, serve one another." And remember Jesus saying, "As I have loved you, ye also (ought to) love one another."

Sometimes—yes, often, it takes discipline to love. Will it work? Shall we try it honestly, sincerely? Let this be love's testing time! Faith, hope, love, these three love; "But the greatest of these is love. Make love your aim." Make love your aim in every contact at home, in school, in business. It is not sentimentality that we should stress, but love. Love winning! Love overcoming fear! "Perfect love," you remember the Scriptures say, "casteth out fear." There may be times when you

said with a surface fear. It is a normal human reaction to danger. At the same time, deep down there is no basic fear because, perfect love casteth out fear."

There is a wonderful illustration of this in a story told by Lewis Perkins who is the executive secretary of the American Friends Service Committee. It is the story of four young men working for the Service Committee in China as the communists swept forward over the country. They took seriously the idea of testing love, and they did it in the face of great danger. The story is told in Elise Boulders' book, *My Part in the Quaker Adventure*. Now as for us, though we may not face the same kind of problem as the young men in this story, this now can be our testing time if we determined to make it—time to test the way of love. Let us come at it with a true heart!

In the Practice of Prayer

In the third place, let us make a time of testing for the discipline of prayer. We have talked a great deal about prayer, I know. But let us take it seriously just now, and try it out. Remember what Paul said to the Philippians, "In all my prayers for you I always pray with a sense of joy . . . ; in this I am confident, that He who has begun the good work in you will go on completing it. . . ." Well, there is confident prayer for you. Paul had tested it out again and again. We can test it too. In Hebrews we read, "Do not throw away your confidence." So, let us not throw ours away, but try out the possibilities of prayer—prayer for God's inspiration as we work for our own salvation, that we may learn to work with Him. And let us also try prayer for others—intercessory prayer. In that, I am convinced there is a great potency, but we must really put ourselves into it and work at it.

Remember that thrilling challenge in Hebrews, "Those who are trained by discipline reap the fruit of it afterwards in the peace of an upright life. So, up with your listless hands, strengthen your weak knees, and make straight paths for your feet to walk in. . . Aim at peace with all—and at that consecration without which no one will ever see the Lord; see to it that no one misses the grace of God." (Moffat's translation) What a challenge that is! It could be the challenge of Lent for us. This is our testing time!

"He Set His Face Toward Jerusalem"

(Continued from page 86)

you must be the servant of all." On Thursday morning of Easter week, thousands will fill the courtyard and all available space surrounding it to see the Foot-Washing ceremony as dramatized by the Greek Orthodox Patriarch and twelve Bishops. The splendor of the modern representation on the high platform feeds the eye. The bishops are resplendent in gorgeously embroidered, colorful robes as they await the Patriarch. A great hush falls on the eager throng as he enters in rich robes and heavy crown of office. When he removes his silken robes and crown and kneels to wash the feet of the bishops, the lesson of service is vividly portrayed. Impetuous Peter remonstrates, then accepts the service. We remember that though he had not the courage to stand with Jesus through the trial, he alone of the twelve hovered near. But as we watch, our thoughts turn to the scene in the Upper Room, to the original ceremony in a house not far from the place where we stand. Jesus was the great teacher to the very end and his disciples long remembered the lesson of loving service as the key to the kingdom.

We follow him to the garden in the moonlight and there we realize his loneliness, how lonely we cannot know until we hear his cry on the cross, "My God, my God, why hast thou forsaken me?" He is alone in prayer in the garden, alone in the Judgement Hall, and alone on the way to Calvary. Almost from the moment of his arrest, the Great Teacher is a silent lonely figure, but his silences have pierced the ears of the centuries and his loneliness is the consolation of great souls who have followed in his train.

* * *

If we would see Jesus in this last week, we must see him apart from the ecclesiastical accumulation of the centuries. We must see him in his great hour of trial and feel the spirit of love that dominated his relations with his disciples. He had few moments of quiet and had to meet craft and suspicion. From multitudes who listened and were healed, there are only twelve near him and they do not always show up in strength and understanding. It is to their everlasting credit, however, that when they did see

the light after he had gone from them, they were men of fire. What dangers they overcame and what suffering they endured we can only glimpse, but their conduct after the crucifixion fully justifies Jesus' trust in them. They lit the torch that was to be carried to the ends of the earth by men and women willing to die that "men might have life and have it abundantly," that we might know the father in whom is life eternal. It comforts us to know that the disciples were humble men with human limitations; it gives us courage and hope when we read of their achievements.

Christians in the world today often present a confused and confusing testimony; we carry our divisions with us and thus weaken the message of the Master who gathered everyone "who doeth the will of the heavenly Father" into the Kingdom. Intolerance and hatred often stand where compassion and love are needed. Jesus' pacifism was of the heart, yet sometimes Christians kill the souls of their brethren by jealousy, suspicion and indifference.

But the story of Christianity is not all dark. Millions of people in all parts of the world inspired by the teachings of the Master are bringing blessings to others. In this little country where the present need is so great, we are aware of vast resources of love and mercy. Above the ocean of darkness that hung over the world on the day of crucifixion and which has so often oppressed the hearts of men, there is this ocean of love that swept over it on that day when he said, "Father, forgive them for they know not what they do" and is the hope of the world still. Christianity is challenged today by many forces—we often need to go back to the events of the Passion Week for power to meet them, and learn how Jesus conquered the world.

Jerusalem, 1955.

Christina H. Jones, the author of this Easter Meditation, now lives in Jerusalem, Jordan, where her husband, A. Willard Jones is Executive Secretary of the Near East Christian Council Committee for Refugee Work. They are well-known among Friends for their work at the Friends Boys' School at Ramallah in Jordan, and Christina Jones' book, "American Friends in World Missions" is the standard history of Friends mission work abroad.

Missions To Washington

By William Fuson

William Fuson, Earlham Sociology Professor and member of West Richmond Friends Meeting, is spending a semester's leave-of-absence with the Friends Committee on National Legislation in Washington.

Friends from Maine to Iowa, from Minnesota to the Carolinas, are coming to Washington this month to visit their Congressmen. In a very real sense this is a missionary enterprise, for the purpose of these Friends is to share their understanding of the Christian message as it applies in American political life with the men who are responsible for establishing the basic laws. Thus Friends are acting in the tradition which hundreds of years ago led Friends to visit Kings and Sultans in Europe.

The witness of these Friends varies with their particular concerns. Most emphasize the basic peace testimony of the Society of Friends and seek to show Congressmen how loyalty to the teachings of Jesus and to the Light within requires of all of us greater faith in God and in our fellow men, even in our apparent enemies, and greater emphasis on constructive reconciling measures in the international field rather than an increased armaments race, of which the military manpower program is a significant part.

These modern "home missionaries" come to Washington by car, plane and railroad. Early in the morning they drop in on "Turmoil." This is the special office set up for the work against conscription by the Friends Committee on National Legislation in response to the recommendations of Friends all over the country last fall when the issue was recognized as a major one in the current Congress. At "Turmoil" one of the staff members discusses with the visitors the current stage in the legislative process where the UMT bill is, helps them find the members of Congress whom they wish most to talk with, gives them some pointers on the past record of the Congressmen and their attitudes on other measures bearing on worldpeace. The office, a semi-converted apartment near the Senate Office Building, has a kitchen where groups may prepare meals, and cots where men can put up for the night.

Under the general direction of E.

Raymond Wilson and with the close cooperation of the regular staff of the FCNL, the Anti-Conscription program got underway in January. Milton Hadley, a Secretary of New England Yearly Meeting, was responsible for leadership during the first six weeks. When he was called back to his regular duties, I filled in. Other staff members include Marie Klooz of Washington, who follows the Hearings and keeps track of Congressmen's opinions on the issues; Mary Evans, an Antioch College student, who keeps the mailing lists up-to-date and helps with mailings; Betty Crouse, a volunteer lent by the Brethren Service Committee, and William Alexander, who doubles as Associate Secretary of the Florida Avenue Friends Meeting.

Visiting Friends

Up to this writing, the Friends who have come to Washington on this kind of mission have been: Stacey Widdicome and Edward Snyder of Purchase Quarterly Meeting in Connecticut; Paul Lacey and Ernest Kirkjohn of Frankfort Monthly Meeting in Pa.; Elizabeth Jonitis of Maine; Burnice Beane, Wilbur Jessup, Leonard Mitchem, Gerald Laughlin, William R. Abram, Edith Michener, Wayne Oelerich, Art Emery, Verlin Pemberton and Mr. and Mrs. John Bailey Sr. of Iowa; George McCoy, Maurice Crewe and Jack Urner of Chicago; Horace A. Eaton of Syracuse Meeting in New York; George Fischer of the A.F.S.C. in Massachusetts; Henry A. Perry of Boston; Byron Branson, Lois Forbes Sexton and Fred H. Ohrenschall of Baltimore, Md.; John Caughy and eight Barnesville Friends School students; Thomas Cooper, Edward Kirk, Floyd Warrington, Rachel Warrington and Edward Worlaw of Salem Quarterly Meeting in Ohio; Norman Huff, Russell Nicholson, George Wood, William Wildman and Virgil Peacock from the area around Richmond, Indiana; Anthony Spacholz, Nick and Jean Fuschillo from State College, Pa.; James Ellis Jr., Charles Evans, Rollo Freeman, Melvin Myers Sr., and Lloyd Parsons of Greentown, Indiana; Robert Agard and Patricia Bassett of Richmond with eighteen Earlham students; Arthur Landes, William Preis and Mrs. Arthur Woldorf of Yellow Springs and Columbus, Ohio; Adelaide Noyes and Lillian Jameson of Maryland.

"A Peace-loving People"

By Samuel D. Marble

President Samuel Marble of Wilmington College testified before a subcommittee of the House Armed Services Committee on behalf of the Friends Committee on National Legislation in March. His testimony against H.R. 2967 (compulsory reserve and modified U.S. program) was based on his experiences as a Quaker College President, and will be of interest to Friends.

I am from Ohio, and employed by a small college in a small town. The students in this college are from a variety of backgrounds. Their fathers are professional men, business men, working men. Their families are Methodist, Quaker, Baptist, Episcopalian, Catholic, Jewish and sometimes not much of anything. They come from 20 states and 89 counties of Ohio, and they are a cross section of young America.

It is also my occasion to move around among the cities of Southern Ohio. I attend Rotary Clubs, Lions Clubs, and mothers clubs. I read the papers and magazines, and I hear speeches. I talk to the parents of students, and to other teachers as well. You see there is nothing particularly significant about this background, and you may wonder what I have to say to members of this Committee that justifies your taking time to listen.

Out of this background I have one thing to report to you and that is this, and I think you will find it of interest. It has been observed that Americans no longer refer to themselves as "Peace-loving people." I do not know just when it was that this phrase began to drop out of our communication. It wasn't during the war, because we talked about it then. We officially referred to ourselves as a "peace-loving nation." I do not believe we would give up "peace-loving" so easily if we believed it fundamentally represented the American frame of mind.

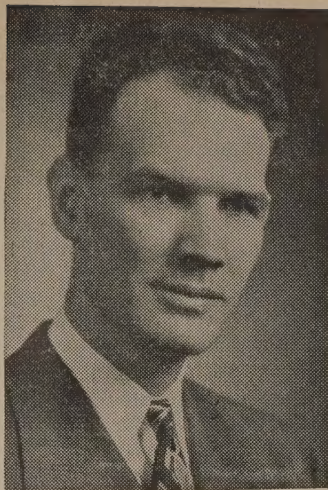
But the fact is that we no longer refer to ourselves as "peace-loving." College students do not because they have not been taught this way in high school, or at home, or in college. Speakers before the school and college assemblies no longer make this reference, nor do those who address service clubs, or church groups, or who speak to the wider public through the press. I do not be-

lieve this is solely a reaction against Russian propaganda, but rather that our feelings have changed and that the way we recognize ourselves, and the role we play is different. This is the result of the fact that for a period of fifteen years we have had a compulsory program for preparing young men in the arts of war, and this has changed the way Americans look at themselves.

There is something else happening in Ohio, and you may find this of interest as well. Ohio has always had a lot of colleges—50 altogether—more in proportion to its population than any other state. The interest in higher education has been such that Ohio has been dubbed “the College State.” Before the war more than two-thirds of the college population was in these independent, non-tax supported institutions. Now the numbers have diminished and only a third of the students are in these institutions where they maintain themselves, and it is predicted that in the next 17 years the proportions will decline until only 11 per cent are in the non-government institutions.

But since 1940 there has been an additional force — and this is your own, and you are the educators, and it is the most powerful educational program in America, and it is the growing military influence in American life. You realize, of course, that this Federal educational program costs as much as all the rest of education in the United States combined, and of course it reaches every young man, so it is more pervasive than the rest. If you add this Federal educational program in the form of two or three years of military service to the growth of the state institutions, you must conclude that the role of independent institutions has declined still further, perhaps to as little as 5%. This shift from 65% to 5% in an area where the people have been particularly friendly to the idea of doing the job of education without the use of public funds, and all this having occurred in a span of a little less than 15 years, must certainly be one of the most significant shifts now occurring in American life.

It is true that a good many of these non-tax institutions have been poorly financed, and their standards have not always been the most advanced. But they have represented the principle of a peo-



Samuel D. Marble

ple gathering together to solve their own problems without recourse to government, and the support of these institutions on a free consent basis without resort to tax or compulsion. It is this spirit in our common life that delivers us from the unlimited growth of government and control. It is the belief that ultimately man keeps the state, and not the state keeps the man.

It is because you are participating in this educational revolution that I would like to be particularly sensitive to the values you uphold. It is because you are changing the way the American thinks of himself that I would point out to you that his personality is not so stubbornly independent that it can not be altered. The military values of discipline, order and authority are not the same as the encouragement of personality, and respect for the individuality of others, government on the basis of free association, rule making by discussion and representation. The authoritarian way of life is not the democratic way of life, and all garrison states are organized on the military principle.

This bill, coupled with the extension of the draft, is in effect, universal compulsory military training and service. It seeks to bring as many able bodied men as possible under military influence and indoctrination for a period of 8 to 10 years, and to begin this at an increasingly early age. It confronts educators with the unsettling effect on high school students, the disruptive effect on col-

leges, the reversal of moral principles taught in the home, the church and the school.

As Congressmen you have voted to continue the draft. While I respect your sincerity, I believe we actually must reverse this direction and work toward universal disarmament if we are to survive. If you feel that Federal compulsion and control is needed, let us not extend it over a longer span of men's lives. If we must continue the massive preparation of men to submission and authority let us here commit ourselves to return as rapidly as possible to education for consent, cooperation, freedom and peace.

Recognize that the only hope for man is recovery of a determination to build a world community and make it workable; to reduce power as an arbiter in men's lives and to return to law; to encourage a belief in brotherhood and the fraternity of man; to prepare young people for service in good will, rather than for destruction and obliteration; and to make America a symbol of peace rather than fear.

Conference on the Friends Ministry

The Five Years Meeting Committee on Ministerial Training is eager to assist the Yearly Meetings, the Friends colleges, and the young Friends who are looking forward to Christian service, particularly the pastoral ministry. Therefore, a second conference on the Friends Ministry is being planned for June 7, 8 and 9 at the Quaker Hill Conference Center. The experience of last year's conference was invaluable, and we anticipate a greater attendance this year. Hospitality will be provided for all who attend the Conference, as guests of the Committee.

Last year's Conference, due to costs, included only the four adjacent Yearly Meetings, Indiana, Iowa, Wilmington and Western. This year the invitation is extended throughout the Five Years Meeting. Friends who are now studying for the ministry in colleges and seminaries are being invited to attend this Conference.

A strong leadership is being selected, and messages and discussion will be centered around the following concerns:

The Friends Minister Facing Today's World.

(Continued on next page)

The Friends Minister Facing Internal Crises and Tensions

The Qualifications for the Ministry

Training and Equipping Oneself for the Ministry

The Unique Character of the Friends Minister

The Departments of Religion in our Friends Colleges are being invited to be present and share in the Conference, having special sessions for themselves to survey their programs of training for the ministry. The Committees on the Training and Recording of Ministers of the Yearly Meetings are also invited and will have special sessions to survey their requirements and courses for persons entering the ministry, or being recorded.

A detailed program will be available when the leadership has been verified.

Harold N. Tollefson.

Louis B. Campbell

In Memoriam

As the Boards of the Five Years Meeting convene at Richmond in April for their annual meetings, to be followed by the meeting of the Executive Council, the minds of Friends who knew Louis B. Campbell will turn in appreciative memory of him. He died one year ago, on March 26, having served with unusual skill and devotion for many years in the field of finances and investment, especially for the Board of Missions and for Indiana Yearly Meeting, and as a trustee of the Five Years Meeting of Friends.

He was a personal exemplar of the gospel of stewardship and gave a remarkable service to Friends, first of all in his local Meeting, First Friends Meeting in Richmond. Not only in the business side of the local meeting but as a Bible School teacher, he has left the contribution of long years of service.

His widow, Emma Campbell is furnishing the bookkeepers room in the new Central Office Building in his memory.

Through an inadvertance, *The American Friend* did not carry a statement at the time of his death. This will be the first full year of the Yearly Meeting and the Five Years Meeting Board sessions in which we have not had the value of his services.

Louis Campbell was born Feb. 6, 1877, the son of James and Lydia Campbell. On March 5, 1898 he was married to Emma Hollings-

worth, who survives him. Their son, Roy Campbell, preceded his father in death in 1949. Their daughter, Thelma Campbell Duff, served the Five Years Meeting for several years as bookkeeper and managed the sale of the William Wade Hinshaw Quaker Genealogical volumes.

The Steeres' New Book, "Friends Work in Africa"

Under the sponsorship of the Friends World Committee for Consultation, Douglas and Dorothy Steere have co-authored a booklet entitled *Friends Work in Africa*.

They trace from the dim beginnings what is known of Quaker contacts in Africa to the recent life-stir in Kenya. This is an excellent introduction to an area of Quaker concern that should elicit more response and more literature on the same field, in the future. Their timely production may well spearhead and symbolize a kind of re-birth of Quaker outreach focussing on Africa, where the diverse streams of world Quaker life are meeting — the chief stream of which is that of East Africa Yearly Meeting's more than 20,000 Friends.

After an introduction which indicates the purpose of the authors "to expound rather than to evaluate," the booklet presents its subject matter in four chapters. In the first, Africa is depicted as a mirror by which Africa examines Friends, or leads Friends who presume to work there to examine themselves. The diverse traditions

of Friends in relation to evangelizing, proselyting, and relating their message to people of another culture are traced.

The second chapter presents the beginnings of Friends contacts as far back as 1807, and the later missionary efforts, particularly in East Africa as well as in Pemba and Madagascar. In chapter three these efforts through Friends missions are told rather fully and the new present-day services are interpreted. Chapter four is given entirely to the problems of South Africa and the service of Friends there.

This is a very important booklet for all Friends. The stage has been set in recent months, particularly in Kenya, for an all out Christian service by Friends to one of the hottest spots in the present day world.

The foreword is written by Errol Elliott, chairman of the Friends World Committee for Consultation. This book of sixty pages sells for fifty cents. Order from Friends Book and Supply House, Richmond, Indiana.

Friends Indian Committee Meets in Richmond

The 1955 annual meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at Earlham College in Richmond, Indiana, on April 15, 16 and 17.

Reports will be presented from each of the Committee's four Indian centers in Oklahoma. Focusing attention on efforts by Congress to remove federal supervision of Indian affairs and to end federal welfare services, attenders will consider what responsibility Friends have in preparing these Indian groups for termination and what role they should take once termination is accomplished.

All Committee members, as well as others interested in Indian affairs, are urged to attend. Reservations should be made through Eunice S. Grier, 304 Arch Street, Philadelphia 6, Pa.

* * *

During the week of April 18-24, as previously announced, the Boards and the Executive Council of the Five Years Meeting will meet at First Friends Meeting-house in Richmond. All interested Friends are welcome to attend these annual sessions.



Cover Illustration for "Friends Work in Africa," University Museum, University of Pennsylvania.

A Letter from Africa

1st of January, 1955

Everyone here is busy balancing account books, writing reports or taking inventory, or all three, preparatory to the annual Mission Meeting which begins January 13. Perhaps this is the time for a friendly report to all of you. We'll try not to bore you with statistics about 1954. We'll just give you a few interesting news items from the past year and a look ahead to the new year.

1954 was a year with much to be thankful for. A large group of new workers came to join us and some experienced ones returned—Pearl Spoon, Horst and Inge Rothe and family.

Wilbur and Miriam Beeson, aimed by both Western and Indian Yearly Meetings, and Eirene Mufas of London Yearly Meeting led the need for a further development of the medical work for which Horst and Ingeborg Rothe carried the enthusiasm on three continents during their furlough.

The need for a worker to coordinate the work of all departments was met when Fred and Inez Reeve answered the call for an administrator. They are also from Western Yearly Meeting.

Kenneth and Helen Goom and family of London Yearly Meeting will arrive at Kaimosi in a week. He will immediately take over the work of supervising Friends Schools in this province.

Herbert and Beatrice Kimball succeeded Leonard and Edith Wines in the direction of the Friends Bible Institute when the latter decided not to return to the field.

From your letters we know how you welcomed the workers from Africa during the past year. Thousands of you heard Leonard and Edith Wines and family, Pearl Spoon, and Horst Rothe as they told you about Africa, and many of you met them personally. From this small group you have heard of over fifteen years of service di-

vided among three departments of the African work.

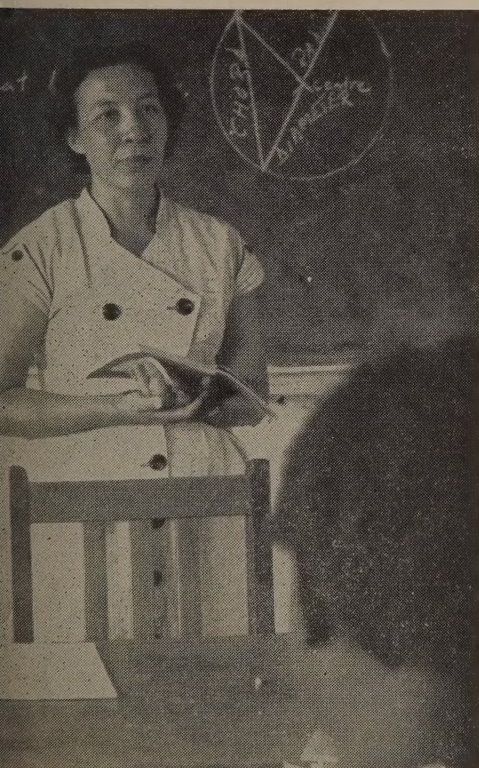
We still need other workers, both for new work and for the continuity of work carried now by missionaries going on leave. Surely such an impetus as has been given in 1954 will gather momentum as you pray and work with us in this great mission to which every Christian must commit himself.

The outward appearance of our stations had changed as several new buildings have been constructed. Two new houses for missionaries were completed. Two new dormitories at the Girls' School have been completed and two more rising, while ground is being cleared for another staff house for the Men's Teacher Training Center. The Bible School buildings are still to be completed and the enlarged water system is another major project. Our Vihiga station underwent considerable repair when the Retherfords moved there in September.

This year was noticeable for the many guests we entertained here. The East Africa Yearly Meeting brought several thousand here during August. In addition to these nearby Friends, other visiting Friends were John Hargreaves of London and Howard Diamond of Cambridge, representing the Friends Service Council. After paying an official visit to the Council's Pemba Friends Mission, they attended the Yearly Meeting sessions. Eric Cleaver and Richard Rowntree, both of York, spent several days at Kaimosi soon after they arrived to investigate the need for relief work among the Mau Mau victims, which is being undertaken by the Service Council. Denis Moriarity who came to Kenya to start the Relief work, has visited us several times later in the year. Kenneth Goom made a flying visit here in September to look over his new work. Most of you have already read about Charles Lampman and Errol Elliott visiting here in the fall of 1953.

Other visitors included Jean Mulholland, an English Friend living in Nairobi, Elma Harshbarger and Ruth Miller, Mennonite missionaries from Tanganyika, Leonard Parcel and family, missionaries from the Belgian Congo, Dr. McGavern, a missionary from India, and Reed Brooks from Richmond, Indiana. Many other visitors stopped for a day.

Friends Mission Staff.



Pearl Spoon, shown here in the classroom of the Friends Girls Boarding School at Kaimosi in Kenya Colony, Africa, made a wide acquaintance among Friends during her furlough year in 1953-1954. She returned for a second term in the spring of 1954 as Principal of the Girls Boarding School. One of nearly thirty Friends African Mission staff members, she represents the close cooperation, trust and faith needed between Friends in Africa and Friends here. A member of Nebraska Yearly Meeting, she was with Friends in Tennessee before going to Africa.

The Sunday School Lesson

By Russell E. Rees

April 17

Rehoboam, King of Judah

II Chronicles 10:6-17

The remaining lessons of this quarter will be devoted to a study of the Southern Kingdom, the kingdom of Judah. The lesson today provides background material for the study. It cannot be said that Israel's experience with kings had been very satisfying. Saul had been less than effective in his leadership, David's reign was full of ups and downs, and Solomon had led the nation in directions which yielded the fruit of revolution during the early years of Rehoboam's reign.

Rehoboam inherited a kingdom ripe for revolt. Solomon's program of heavy taxation, forced labor, courtly extravagance, and general discontent, presented his son with insoluble problems. For these problems Rehoboam was almost completely unprepared. He had grown up in a harem full of intrigue and corruption. He inherited a false sense of value of himself as the Prince. He was the child of a woman of another religion than that of his nation. He was totally unprepared for responsibilities and decisions. And he was the son of an illustrious father, and was overshadowed by his father so that he came into the kingship almost as a babe in the woods.

Like so many men who are suddenly thrust into positions of great responsibility, he was disillusioned by his sudden power, and failed to understand the first principle of government, namely that governments hold their authority by the consent of the governed. What his father had done with some restraint, he did without mercy. He completely misunderstood the mood of the people, and refused the counsel of advisors who said that a little bit of honey is better than a great deal of vinegar. Like Marie Antoinette, when told the people needed bread, he answered, in substance, let them eat cake.

Edwin Markham has painted an unforgettable picture of suffering humanity; "Bowed by the weight of centuries he leans upon his hoe and gazes on the ground, the emptiness of ages in his face, and on his back the burdens of the world." Finally, he raises the question, again coming home to the world, "O masters, lords and rulers in all

lands, How will the future reckon with this Man?"

Today the canvas is bigger, but the picture is the same. No one can miss the "whirlwinds of rebellion" which shake our world. We also hear a confused counsel, some saying again, "Let them eat cake" with a cynical unconcern; others saying, in words like the advisors of Rehoboam, "If we be kind to this people, and please them, and speak good words to them, they will be our servants forever."

Jeroboam was an opportunist. He had had experience with forced labor under Solomon. He knew how to appeal to the people, and he was unscrupulous. Taking advantage of unrest and resentment, he led a successful rebellion against the new king, and divided the nation, and so set the stage for the downfall of both the Southern and the Northern Kingdoms.

This lesson prompts long thoughts about our world and its problems and needs. To whom will we listen in this hour of world crisis? What are the words of wisdom for today?

Questions: 1. Can we avoid responsibility for our government's actions by placing the responsibilities on the officials? Are we more to blame than the people of Rehoboam's day, for what the government does?

April 24

Asa's Religious Reforms

II Chronicles 15:1-12

The reign of Rehoboam was one of disappointment and repeated errors. Even the loss of ten tribes, the greater part of his Kingdom, did not teach him much. Like king, like people. There was a steady decline in moral standards, according to the report in the Bible. He was succeeded by Abijah his son, who, after waging war against Jeroboam with minor successes, and after a short reign of three years, passed away, leaving his son, Asa, a young man of 20 years, as king.

Asa came into a situation which was unfavorable, according to the record in Chronicles. The worship of Jehovah has so deteriorated that the condition is summed up thus: "there was no true God . . . no teaching priest . . . and no law." It was a time of uncertainty and fear, and "God vexed them with adversity."

A prophet by name, Azariah, is

pointed out as the agent of God in bringing home the truth to Asa. And as a result Asa undertook a thorough reform, beginning with a reform in the religious life of the nation.

He tore down the idols to the strange gods, he renewed the altar of Jehovah, he gathered the people from the tribes of Benjamin and Judah who had fled to other territories, he called a convocation in Jerusalem and explained his purposes, and called upon the people to make sacrifices to the Lord and to renew their covenant with him.

We have to make our own judgment as to the effectiveness of Asa's reform program. The writer of Chronicles had one criterion for judging the worth of the kings, that is, whether or not they tore down the High Places of the foreign Gods. The writer of Chronicles is a little too enthusiastic about the fact that Asa built up a great army said to be 580,000 men. Also he is judged partly because he was successful in his wars.

Whatever the final judgment of Asa is to be, there are overtones of truth here which we should not miss. The prophets who stood at the king's side were right in this, that without roots deep in religious reforms are likely to be of short duration. The evil in Judah was related to the departure from true religion, and until there was religious revival there would not be any worthy repentance and reform.

There is also the emphasis upon the influence of leaders and rulers. Even if we discount a little the rather crude framework of the Chronicler, it is still true that when a strong and unflinching man stood at the head of government, when he was morally fearless and willing to put his ideas into practice, the nation followed his lead, and life looked up in all ways for the nation.

Lincoln's statement is sounder for he said he was not so much concerned that God should be on his side as he was that he should be on the Lord's side. It is when the nation is going God's way, doing the things He would have done, that both peace and security come.

Questions: 1. If you were a government official, what would you do to bear witness to your religious faith? 2. Does the behavior of public officials have any great effect upon the behavior of the people?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The Singing Quakers of Friends University travelled widely during their annual tour in March. The sixty-voice choir sang concerts at Haven, Kingman, Tonganoxie, Emporia and Valley Center in Kansas, at McKendree College in Illinois, at Columbus and Xenia in Ohio, and at the Friends Church in Marion, Indiana. Daytime appearances were made at the Kansas State Legislature in Topeka, White's Institute in Indiana and the Emporia Friends Church.

* * *

McKim Center in Baltimore is featured in the lead article in *The Saturday Evening Post* for March 12. Bob Meyer, the young minister in charge of this Presbyterian-Quaker project, is described as "Undercover Angel of the Slums." The work of John Sexton, Earlham graduate and member of Washington, D. C. Friends Meeting, who with his wife Lois lives across from the Center, is mentioned in the article.

* * *

Young Friends Yearly Meeting, held at the time of the Philadelphia Yearly Meetings March 26-27, will be on the theme "Juvenile Delinquency" this year, with field trips to related places in Philadelphia and speakers from the Municipal Court of Philadelphia and the Board of Education. The Earlham College Choir will give a choral concert on Saturday evening.

* * *

Kenneth Jones, a member of Seaside Monthly Meeting in Jamaica and the son of Fred M. and Gladys Jones, was returned by a substantial majority as a member of the Jamaican House of Representatives from the constituency of East Portland. He stood as a Labour candidate. This is the third general election under adult universal suffrage held in Jamaica. Henry Cadbury has commented that, so far as he knew, this is the first Friend elected to Parliament in Jamaica since 1671.

* * *

A report on Friends concern for the aging has been prepared by Merton Scott of the Board on Peace and Social Concerns. Entitled "More Abundant Life for Added Years," the 23-page mimeographed booklet deals with needs, present facilities and possibilities. The report has been sent to Yearly Meeting superintendents and to those who cooperated in collecting data. It will be presented to the Peace and Social Concerns Board and to the Executive Council, which asked the Board to look into this concern, at the April annual sessions.

* * *

Robert H. Frazier, mayor of Greensboro, North Carolina, and chairman of the Board of Trustees at Guilford College, has been appointed as representative of the U. S. Conference of Mayors at a meeting in Rome, Italy, September 26. The occasion is the four-day Con-

gress of The International Union of Cities. Robert Frazier's present term as mayor will expire before the meeting date, but the appointment is personal and not dependent upon re-candidacy. Before beginning his practice of law in Greensboro in 1922, Mayor Frazier was in the foreign service of the State Department.

* * *

The new parsonage at Pleasant Plain Meeting in Iowa will be dedicated on Sunday, March 27. The usual Sunday services will be held, Sunday school at 10:00 a. m. and the worship service at 11:00. There will be a cooperative dinner at noon with the dedication service at 2:00 p. m. Orval H. Cox, Superintendent of Iowa Yearly Meeting will be guest speaker. Open House will be held at the parsonage from 12 to 2 p. m. and from 3 to 5 p. m. Lawrence and Sarabelle Sams are the pastors. An invitation is extended to all Friends and former pastors to attend this dedicatory observance.

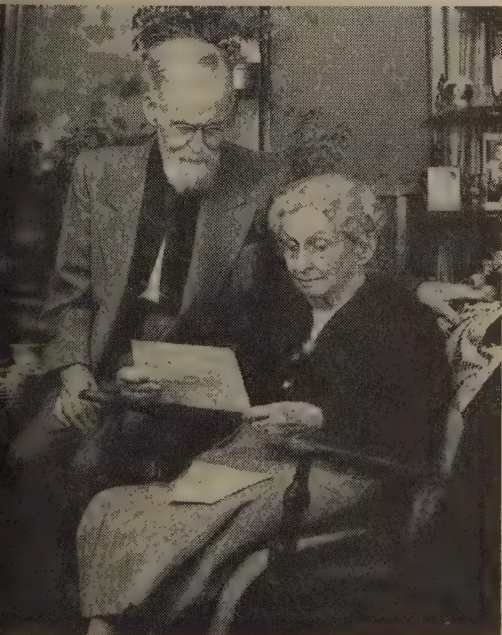
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Cecil Hinshaw has returned from his eight month tour of Europe, the Near East and Asia, and is now lecturing in the United States. He was in California and Washington during the early part of March, is now in the Des Moines, Iowa, area from March 20-29, and will then go to his home in Gonic, New Hampshire. Future plans call for him to be at Columbus April 22-24, Chicago April 26-29, in North and South Carolina June 9-12 and in New England June 13-19. Cecil Hinshaw's article on "Meeting With Russian Christians" which appeared in the October 7, 1954 issue of this journal, met with a wide response. We hope to print other reflections from his journey.

* * *

Three conscription conferences were held in the midwest in February under the leadership of Raymond Wilson of the Friends Committee on National Legislation. These were held in Oskaloosa and Des Moines, Iowa, and Minneapolis, Minnesota. About 100 interested Friends from both Iowa Yearly Meetings attended the conference in Oskaloosa. The other resource leader at this meeting was Lindley Cook from Central City, Nebraska. The Des Moines Meeting was held with about 45 from farm, labor and church groups in attendance. The Minneapolis conference brought together about 100 farm, labor and church people. At each conference, the problems of Universal Military Training and Conscription were discussed.

* * *



On January 7, "Uncle" Wendell and "Aunt" Minnie Maulsby celebrated their Seventieth Wedding Anniversary. Many Friends and relatives called on them to extend their good wishes. Wendell Maulsby has been a member of the Society of Friends for more than 98 years, having been a birthright member. Minnie Maulsby, age 93, has been a member for more than forty years. A member of Marshalltown Meeting in Iowa writes, "It is impossible to put in words or describe what an inspiration this magnificent couple have been to the lives of all the members of this Marshalltown Meeting, because of their constant good spirit and the genuine Christian life which they have led for so many years."

Douglas and Dorothy Steere and the New Jersey Friends travelling in Africa with them, Emlen and Lydia Stokes, spent several days at the Friends Africa Mission in Kaimosi in February. Emlen Stokes, a physician, had a chance to be close to Horst Rothe, whom he met in the United States, and the tuberculosis project and to Wilbur Beeson, while Lydia Stokes saw the work of the mission station and met some of the East African Quaker Leaders. They also visited the work British Friends are doing in the detention camps in Nairobi and the community center and Friends Meeting that American, British and East African Friends have agreed to develop in the newly established African Location in Nairobi. Dr. Emlen and Lydia Stokes have now returned to the United States while Douglas and Dorothy Steere are continuing their journey.

* * *

Juan Sierra, Clerk of Cuba Yearly Meeting, was in Havana for a week recently, attempting to initiate the work of Friends in Cuba's capital city. While there, he met Richard Nixon, then touring Cuba, and the Vice President gave him regards for all Quakers in Cuba. Juan Sierra reports of Vice President Nixon: "Mr. Nixon's friendly attitude is very contagious; he is the messenger of understanding and good relations between the two countries. . . . He is a smiling optimist of the power of love. It is a pity that he doesn't go to Russia and cultivate there the seed of friendship which he has already planted in Cuba." Juan Sierra also met and talked with John P. Hoover, a Friend from Washington, D. C. who is in the American General Consul office in Havana.

* * *

The third annual Institute on "The Quaker Approach to Contemporary Affairs" will be held again at Avon Old Farms School, Avon, Connecticut, June 12 to 19. Sponsored by the New England Region of the A.F.S.C., the Institute is for both Friends and non-Friends. A special feature will be a series of morning lectures on "The History and Philosophy of Quakerism" by George Selleck of Cambridge Friends Meeting. Other Institute leaders will include Hallam Tennyson, Norman Whitney, Milton Mayer, Amiya Chakravarty, Raymond Wilson and Cecil Hinshaw. Dean of the Institute will be Stephen Carey, Secretary of the American Section of the A.F.S.C. As before, Round Table groups will be the heart of the Institute program. For further information write Russell Johnson, A.F.S.C., 130 Brattle St., Cambridge 38, Mass.

* * *

The Second Annual Yokefellow Conference will be held April 16-17 at the



Susan Casator

An Old Meeting House . . .

Earlham College students have been caring for the Worship Services at historic North 10th Street Friends Meeting in Richmond, Indiana, the greater part of the winter. Harry Nickelson, pastor of the Meeting and head Earlham caretaker, has been ill, and his friends among the Quaker students have taken on the responsibility for his Meeting. Shown on the steps of the Meetinghouse are, left to right, June Ramey of New Castle, Indiana; Don O'Hair of Springfield, Illinois; Stan Possell of Fort Wayne, Indiana; and Harold Vizino of Poughkeepsie, N. Y. They are among the 15-20 students who have aided in this service. This Meeting will celebrate its 150th anniversary in 1936.

Stout Memorial Meetinghouse on the Earlham College campus. The topic of the conference will be "A New Christian Order for Our Time." The Saturday morning addresses on "The Nature of the Order We Seek" will be given by Walter Graham of the Congregational Christian Layman's Fellowship and Dr. H. V. Scott of Fort Wayne. Discussion leader following these addresses will be Howard Ellis of Canada. Elton Trueblood will speak Saturday afternoon at 2:00 p. m. on "The Order That is Now Emerging," with Edward Gallahue of Indianapolis as discussion leader. At 4:00 on that afternoon John Meister, a Presbyterian minister, and Robert Chiles, a Methodist minister, will speak on "The Education of Laymen," followed by a discussion led by Edwin Howe, a Cleveland attorney. On Saturday evening Mary C. Cosby of Washington will speak on "The Church of the Saviour as a Dream and in Practice," with Elizabeth Warrick, a Richmond Friend, leading discussion. Elton Trueblood will address the College Meeting for worship on Sunday morning.

Friendly Fellowship

WINCHESTER, INDIANA—The Meeting on Ministry and Counsel at the February meeting of Winchester Quarter was much concerned for our young pastors in process of studying the course preparatory to becoming recorded. In the Quarterly Meeting, Lyle Love, pastor at Farmland, brought an inspiring message on Stewardship, emphasizing the fact that the center of our love will decide where our first fruits will be given. George Scherer rejoiced that Indiana Yearly Meeting has a new Meeting, Fairborn, and recommended that Friends send more of our children to Earlham College, where we have a Christian faculty.

Tycia Lamb

* * *

WILMORE, KENTUCKY — Catherine D. Cattell, wife of Dr. Everett L. Cattell, Superintendent of the American Friends Mission (Ohio Yearly Meeting) in India, paid a fraternal visit to Friends in Asbury College and Asbury Theological

Seminary in February. By arrangement of Elizabeth W. Warner, she gave an able review of her own volume *Till Break of Day* to the Wilmore Book Club, a professional group of faculty and townspeople. Catherine Cattell's review was highly inspirational, given against a background of sixteen years of service in India. On Sunday, February 19, she was speaker at a meeting of Friends students and faculty members, held in the home of Anne and Harold Kuhn. Some twenty Friends, from Ohio, Wilmington, North Carolina, Oregon, Indiana and Western Yearly Meetings, heard her challenging message on the work of Friends in India in a service unusual in spiritual blessing.

Also invited to the service was Ella Ruth Pratt, who was visiting in Wilmore and who is on furlough from the South India Bible Institute in Bangarapet, where she is a staff member. Ella Pratt, a graduate of Cleveland Bible College, taught there for several years before being sent to India by the Mission Band of that institution. Following Catherine Cattell's message Ella Pratt gave the group a message of information and vision.

Friends are requested to remember Everett L. Cattell in prayer, as he responds to an invitation from Asbury Theological Seminary to be speaker at a spiritual emphasis week, April 5-8.

Harold B. Kuhn

* * *

INDIANOLA, IOWA—Ackworth Quarterly Meeting met at Indianola on February 19 and 20, with several high lights. Roger

Crews, Ackworth pastor, spoke in the morning service. May Alice Smith presented a short review of her Christmas vacation in Jamaica, showing slides of interiors of churches and homes as well as beautiful surroundings. Orval Cox spoke Sunday morning. An address was given by Willis H. Lyon of the Iowa Temperance League on the effect of alcohol on the brain. Ackworth Friends contributed music at the Young Peoples session.

Anna Vore

* * *

HECTOR'S RIVER, JAMAICA — Jamaica Yearly Meeting arranged a retreat of three days in February at Seaside, Hector's River, in which the workers under the Evangelistic Board as well as other concerned persons took part.

The Presence of the Lord was felt in our worship and general fellowship and many young people dedicated themselves to Christ. Logan Smith, Superintendent of the Yearly Meeting, was responsible for the daily studies in Quakerism. Noel Palmer, just from Caenwood Theological College, took the studies in Philippians. Katherine Latham helped by explaining the effective use of the Sunday school materials and Arthold Latham, who was responsible for the organization of the Retreat, led the public meetings.

Rev. Cyril Dorsett of the Methodist Church was our guest speaker; the subject being "Soul Winning and Personal Dealing" in Evangelistic work.

Zephaniah Cunningham

IN THE LARGER CIRCLE

According to the *New York Times*, more than 4,500 tiny bags of wheat have been sent to the White House, urging President Eisenhower to offer surplus wheat to flood-tricken China. In response to an appeal from the Fellowship of Reconciliation, the bags, weighing two ounces, have come from all areas of the United States. The White House has turned the bags and letters over to the Foreign Operations Administration for answer. On the bags is printed "If Thine Enemy Hunger, Feed Him" and "Send Surplus Food to China."

* * *

The Day Before Easter, an excellent black and white, 16 mm., forty minute movie, has just been released. It is being used on TV during Holy Week of this year. The film concerns a minister who is trying to prepare his Easter sermon. Through counselling with various people and his own daughter the day before Easter, his message of faith in immortality is discovered. Write Family Films, Inc., 1364 N. Van Ness Ave., Hollywood 28, California, for information.

WEIGH, NOT COUNT, FRIENDS

An A.F.S.C. Newsletter on Refugee and Migration Matters reports that the quota of assurance for refugee families suggested by Church World Service for Friends is 1000. "When we commented that this seemed a bit high in view of the small number of Friends in the country, we were told that people had come to 'weigh' Friends rather than to 'count' them and that the suggested Quota was a token of high regard. We are sure that Friends will do everything possible to maintain this reputation throughout this new program."

A CORRECTION

John Oliver Nelson rather than Joseph Platt prepares the "Kirkbridge Contour," from which the devotional "Cradle Before Creed" was taken for reprinting in the February 24 issue of *The American Friend*.

PEACE OFFICE SECRETARY NEEDED

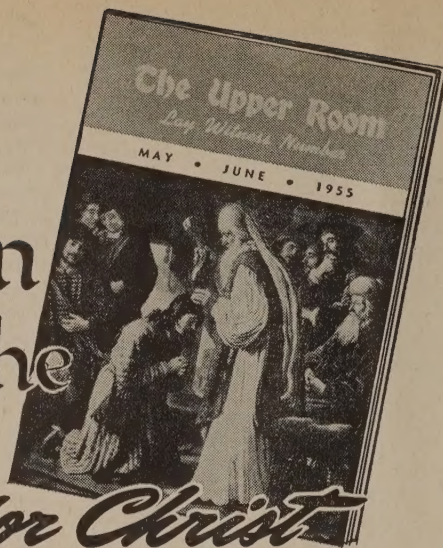
To assist Kent Larrabee, Regional Secretary of Fellowship of Reconciliation in New York, Connecticut, and New Jersey area. Typing and human relations skills important. Program: Pacifist training, education for peace, conscientious objectors, prayer groups, work camps, Food for China campaign, etc. Full time, \$2500 a year and benefits. Write: Kent Larrabee, N.Y.F.O.R., 28 East 35th St., New York 16, N. Y.



... and a New One

Shown above breaking ground for the new Meetinghouse of High Point Meeting of Friends in North Carolina are Cecil Haworth, minister, with the shovel; Esta Haworth, his wife; Ed Mendenhall, at the microphone, clerk of the monthly meeting; and R. R. Ragan, seated, chairman of the Finance Committee for many years. Several hundred friends looked on as soil was turned on the site at 800 Quaker Lane for the new \$500,000 Meetinghouse.

Laymen around the world *witness for Christ*



Laymen from the four corners of the earth have contributed the meditations, prayers and Scripture selections for the May-June "Lay Witness Number" of The Upper Room, annually one of the most inspiring issues of this devotional guide used in more than 3,000,000 homes.

Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

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—Henry David Thoreau

Richard McFeely, Principal
Box 350, George School, Penna.



Khalil A. Totah

1886-1955

Khalil Abdallah Totah, Ramallah-born Friend and educator, passed away on February 24, at Whittier, California, aged sixty-eight. Born in Ramallah, Jordan (at that time, Palestine), on May 20, 1886, the son of Abdallah and Azizeh Mughannan Totah, he was educated at Oak Grove Academy in Maine, Worcester College in Massachusetts, and Columbia University, where he received his doctorate in 1926.

He returned to Palestine and devoted much of his life to the education of Arab young people, teaching in the government Arab College and for 20 years being headmaster of the Friends Boys School at Ramallah, where he met and married a young teacher. In 1945 he was head of the Institute of Arab American Affairs in New York. He retired in 1949, moving to Whittier, California, where he became a member of First Friends Church and continued the writing which during his lifetime produced many textbooks and philosophical works in both Arabic and English, the last of which is to be published this spring. He represented the Palestinian Arabs before the British Commission of Inquiry on several occasions.

Surviving are his widow, Eva Marshall Totah; a son, Nabil; two daughters, Sybil Ann and Joy; two sisters, Nameh Totah of Texas and Nusra Araj of Ramallah; and a brother, Ibrahim Totah of South America. A memorial service was held on February 27 in the First Friends Church in Whittier.

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BIRTHS

CARRIS—To Howard and Rosemary Carris of Detroit, Michigan, a son, Timothy John, on January 14.

HOWELL—To Leo and Vivian Howell (Marriage Union Meeting), a daughter, Laura Lea, on February 23, at St. Mary's, Erie, Pa.

RAY—To William Lee and Barbara Minerva Joy of West Milton, Ohio, a son, William, on February 18.

LEWIS—To Richard and Doris Prignitz of Minneapolis, Minnesota, a son, Charles, on March 5.

NICHOLSON—To John and Berthamay Pearson Nicholson, a son, James Anthony, on February 4, in Philadelphia, Pennsylvania.

ATZKOWSKI—To Maurice and Wanda Atzkowski, a daughter, Janice Irene, on February 25, in Pueblo, Colorado.

MARRIAGES

ELLIOTT-MOTSINGER — Beverly Jeanne Motsinger, daughter of Mrs. Doris Nickel Naples, Florida, to Robert Kelly Elliott of Errol T. and Ruby Kelly Elliott of Richmond, Indiana, on March 12, at the home of the bride's grandparents, and Mrs. Elmer Wilson of Richmond, Indiana.

JONES-ROUNTREE—Peggie Leach Rountree, daughter of Mr. and Mrs. Presley Rountree of Holland, Virginia, to Robert West Jones, son of Mr. and Mrs. Clyde Jones of Holland, Virginia, at the Somerset Friends Meetinghouse on November 1954, James A. Coney officiating.

WEDDING ANNIVERSARY

PENNINGTON—Levi and Rebecca Pennington celebrated their golden anniversary on February 27 with an open house at their home in Newberg, Oregon. Levi Pennington has held pastorates in four churches and was president of Pacific College, now George Fox, from 1911 to 1921. He is now President Emeritus. Rebecca Pennington is an elder in the Newberg Church.

DEATHS

ADAMS—Henry H. Adams, at Whittier, California, on February 26, aged seventy-two.

Born in Jasper, Iowa, on November 1878, son of William J. and Levina Adams, he went to Whittier in 1914 and was assistant city assessor for twenty-five years, then working for five years at the city hall. He was a member of First Friends Church. He leaves his wife, Lillian; two sons, William Adams of Whittier and Russell Adams of San Gabriel, California; and two grandchildren. Funeral services were held in Whittier.

CARTER—Milley Johnson Carter, at her home in Russiaville, Indiana, on February 2, aged eighty-eight. She was the widow of Charles E. Carter and had been an active member of the Russiaville Friends Meeting since the time of her marriage. Surviving are five children: Nora Cosand Noblesville, Achsa Chapman of Bloomington, Walter E., Oakley J. and Annie Carter of Russiaville; 19 grandchildren,

34 great-grandchildren, and several nieces and nephews; a brother, Abram L. Johnson, and two sisters, Martha Johnson and Margaret Turner, all of Russiaville. Services were held at Russiaville with Mary Hiatt and Frank Stafford officiating. Burial was in the New London Cemetery.

MEADER—Helene W. Meader on February 9, at her home in Lansdown, Pa., aged seventy-eight. The daughter of Isom P. and Margery E. Wooton of Iowa, she went East with her parents in the early 1890's. She was the wife of John H. Meader. Surviving are her husband; a daughter, Elizabeth Meader of Lansdown; and a son, J. Stuart Meader and family of South Pasadena, California.

ONG—Frank Purvince Ong, a member of Las Animas Friends in California, on February 26, at the local hospital. His wife, Myrtle, three sons and two daughters, survive.

PEARSON—The twin daughters born to Bruce L. and Barbara Ruch Pearson on March 2 died at birth. The Pearsons have been in Japan a year, serving under the Japan Committee of the Philadelphia Yearly Meetings.

RAWLINS—Edith Edgar Rawlins on February 27 in Detroit, Michigan. She was born April 30, 1875 in Des Moines, Iowa. She was a life-long member of First Friends in Des Moines and continued her interest in the work of the American Friends Service Committee in Des Moines and Detroit. Surviving are six children, ten grandchildren and seven great-grandchildren. Funeral services were held in Des Moines, Iowa, with Orlando Dick in charge.

RINGLEY—Alma Ringley on February 26, in Ridgeville, Indiana, aged sixty. She was a member of Winchester Meeting. Surviving are her husband, Steve Ringley;

three sons, seven daughters, twenty-four grandchildren and four great-grandchildren. Funeral services were held in charge of Kenneth Pickering. Burial was in Weimer cemetery near Saratoga.

WALTER—Ida Abshire Walter, on January 16, at Mooreland, Indiana. She was born June 11, 1870 near Bluffton, Indiana. On October 3, 1885 she was married to Roscoe Samuel Walter and to this union four children were born. She and her husband were converted during a revival in the early years of their married life and united with the Friends Meeting. They were among the twelve people who were instrumental in establishing the Mooreland Friends Meeting again after it had been laid down. Ida Walter has been a faithful member of that Meeting ever since and never missed service unless hindered by sickness. At one time she served her meeting as an elder. Her home was always open to ministers of the Gospel. She was a member of a Friends Meeting for about fifty-five years. Her husband preceded her in death by twenty-five years.

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Our community is providing wide open opportunity for teachers and school administrators at the elementary school level and we are interested in getting good Quaker leadership in education to come to our community. At present a cafeteria manager, school administrators and teachers are needed. Applicants may write to T. Eugene Coffin, 12211 So. Magnolia Avenue or to Louis Zeyen, a member of our Church, c/o Alamitos School District, 12012 So. Magnolia Ave., Garden Grove, California.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave, four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cintl) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, Mrs. A. O. Conduite, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 21 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Popple Road. Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave. N. E. Phone Evergreen 28. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45 a.m. Worship 11:00 a.m. and 7:30 p.m. Take Roosevelt 80th St. bus. L. Merle Green, minister. Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 19th and 15th Ave. S. E. Meeting and First Day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.E. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:00 a.m.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30; Stacy E. Wesner, Minister. 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, L. Gordon. Office phone, AMherst 2-3373.

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